

A
Seasonable Prospect
FOR THE
VIEW and CONSIDERATION
OF
Christians.

BEING A
Brief Representation of the Lives
and Conversations of *Infidels* and *Hea-*
thens, in our Age, as to Religion and
Morality.

TOGETHER
With some Reflections thereupon, in Re-
lation to us who profess Christianity.

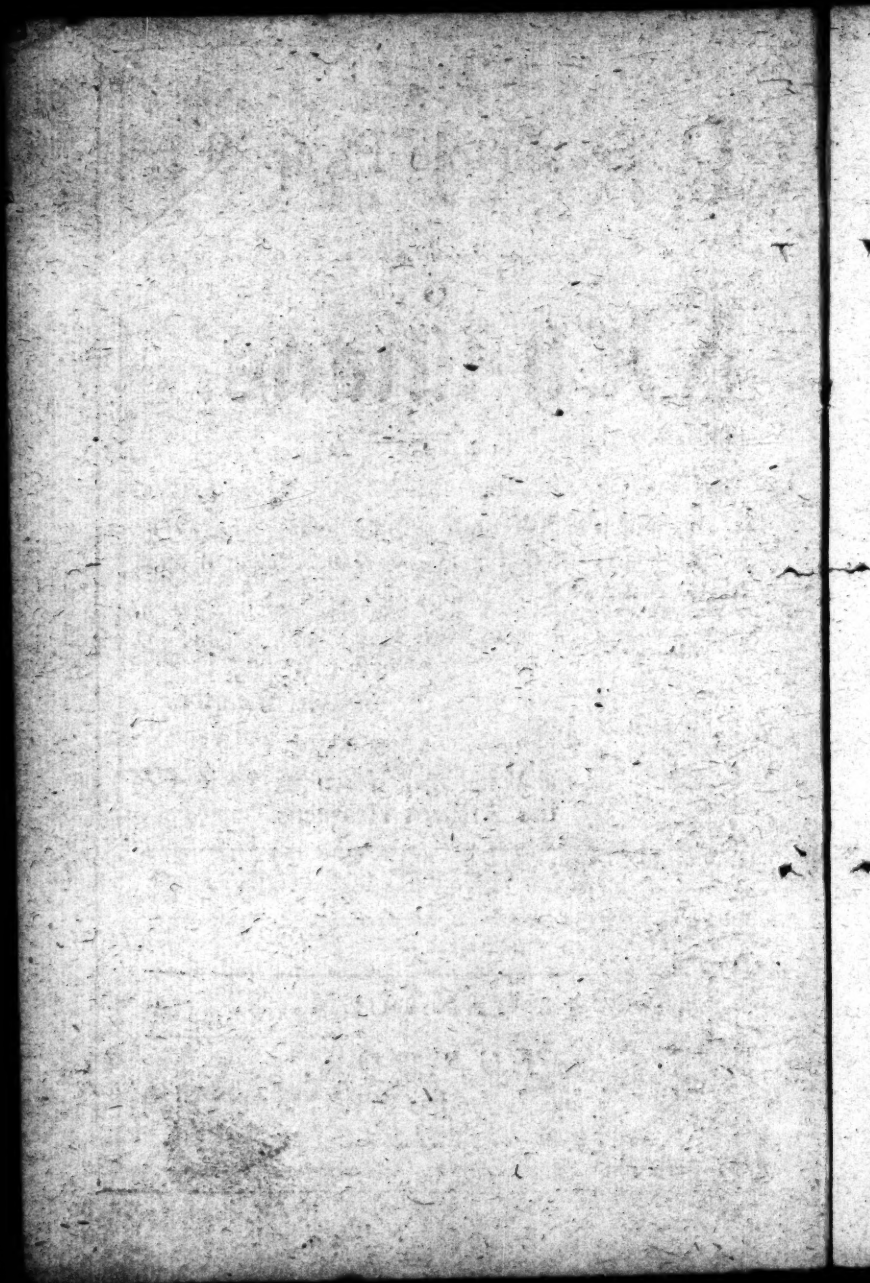
To which is now added,
Many of the Wise and Vertuous Sayings of
the Ancient Heathens.

The Second Edition.

Fides esse sine Charitate potest, prodesse non potest.

By a GENTLEMAN.

LONDON,
Printed by J. L. for Luke Meredith,
at the Angel in Amen-Corner, 1691.



THE PREFACE.

Christian Reader.

M*Meeting accidentally with a Printed Relation (made by one Mr. Edward Terry, Student of Christ-Church Oxford; and after Chaplain to Sir Thomas Row, Ambassador to the great Mogol; and after his return Home, was Minister or Rector of Greensted in Middlesex) of the Religion, Lives, and Manners of the Mahometans and Heathens in that vast Empire of the Great Mogol, called Indostan or East India: And judging it a very faithful and authentick Account, being from his own certain Knowledge and Experience, gained by his Residence at the Mogol's Court, for several Years in our Age, as Chaplain to the English Ambassador there. And finding by his Relation a great Sense of God among them, and many excellent Moralities practised by them from that weak natural Light, and that false Religion they enjoy; and considering seriously, the great failure of too many*

A 2 Christians

The PREFACE.

Christians among us therein, who have not only the same Light of Nature, and that very much improved by Learning and Education for their Guide; but also the glorious Light of the Gospel, and Revelation of the ever blessed Jesus; and considering how much this is to the great Scandal and Reproach of our said Holy and Excellent Religion, and will be also our great Condemnation at last; that this Light thus come into the World to us, yet we love Darknes rather than Light, because our Deeds are Evil. I thought it not amiss to make publick this short Account of The Conversations of Infidels and Heathens, Contemporary with us, with some Reflections thereupon, to shame us Christians (if it were possible) out of our contempt of God, Religion, and his Ministers, our gross Immoralities and Vices, which are so much (God knows) abounding among us at this day; and that we may prudently consider our eternal Safety and Welfare. To which, in this second Impression, I have made the Addition of many of the Discourses and Sayings of the ancient Philosophers and wise Heathens; together, with some other Passages omitted in the former.

Farewel,

A
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FOR THE
VIEW and CONSIDERATION
OF
CHRISTIANS.
BEING A

Brief Representation of the Religion,
Lives, and Conversation of *Infidels* and
Heathens.

First, *Their Piety towards God.*

1. *In Their frequent Devotions in publick; and their great Zeal and Reverence therein.*

THE Author relates, That whatever diversions or Impediments they have either at Home or in a Journey, they constantly pray five times every day, *viz.* at six a Clock in the Morning, and at Nine, and Twelve, and in the Afternoon at Three and Six. The *Mogol* the Prince himself doth so, and the meanest Shepherd that waits on his Flock in the Field; and if they can they perform their Devotions in their Mosquits or Churches.

They wash their Feet, and then entering their Mosquits or Churches, they put off their Shooes, and as they begin their Devotions they stop their Ears, and fix their Eyes, that nothing may divert their thoughts; then in a soft and still voice they utter their Prayers, wherein are many words most significantly expressing the Omnipotency, Greatness, Eternity, and other Attributes

of God, casting themselves low upon their Faces sundry times, and then acknowledging that they are burdens to the Earth, and poison to the Air; being so confounded and ashamed, as they seem not to dare so much as to lift up their Eyes to Heaven; but after all, comfort themselves in the Mercies of God, through the mediation of *Mahomet*.

It happened, That I having once some discourse with a Mahometan of good quality (saith the Author;) and discoursing with him about his frequent praying, I told him, That if himself and others of his profession, who did believe it a duty to pray so often, would conclude their Petitions in the Name of *Jesus Christ*, they might find much comfort in those frequent performances of that great duty. He answered, That I needed not trouble myself with that; for they found as great comfort as they could desire in what they did: and presently he gave me this relation.

There was (said he) a most devout *Musselman*, that is to say a zealous Mahometan, who had his habitation in a great City where *Mahomet* was zealously professed, and that Man for many years together spent his whole days in the Mosquit or Church; in the mean time, (not minding the world at all) he became so poor, that he had nothing left to buy Bread for his Family; yet notwithstanding his poor condition, he was resolved still to ply his Devotions; and in a Morning (when perceiving that there was nothing at all left for the further Subsistence of himself and Household) he took a solemn leave of his Wife and Children, resolving for his part to go and Pray and Die in the Mosquit, leaving his Family (if no relief came) to famish at home. But that very day there came to his House a very Beautiful Young-man (as he appeared to be) who brought and gave unto his Wife a considerable quantity of Gold bound up in a white Napkin, telling her, That God had now remembered her Husband, and sent him his pay for his constant Pains taken in his Devotions; withal, charging her not to send for her Husband, (for though he had taken such a solemn leave of her that Morning) yet he would come home to her again that Night, and so he departed from her

her. The Woman presently bought in some necessaries for her House (for they had eaten up all before) and further made some good Provision for her Husband, against his coming home in the Evening, (for so he did) and finding all his Family very chearful and merry, his Wife presently told him, That there had been such a one there (as before described) and left so much Gold behind him, with the forementioned Message delivered with it. Her Husband presently replied, That it was the Angel *Gabriel* sent from God, (for the Mahometans speak much of that Angel,) and he further added, That himself had nothing to bring home unto her but a little Grit or Sand, which he took up in his way homeward, and bound it in his Girdle ; which he presently opening to shew her, it was all turned into precious Stones, which amounted unto a very great value. The Seventh part of which, as of his Gold likewise, he presently gave to the Poor ; (for, said he, a *Muselman* is very Charitable ;) and then made this Inference and Conclusion of his Discourse with me : That if we do not neglect God, God will not forget us, but will, when we stand most in need of help, supply us.

2. *In their Observations of their Sabbaths, and other Festivals and Fasts.*

Their Liturgy is in the *Arabian* Tongue, not understood by many of the common People, yet is repeated by the Moolaas or Priests, and also by the common People. The Mahometans also rehearse the names of *God* and *Mahomet* certain times upon beads, as the papists do their prayers.

The devout Mahometans, in a solemn manner, assemble, in their Mosquits or Churches, where by their Moolaas or Priests (upon *Fridays* which is their Sabbath) some selected parts of the Alcoran are publicly read unto them, which their Moolaas or Priests never touch without an Expression of much outward Reverence, and then they deliver some precepts which they gather out of it. And they never see their Alcoran, and hear any part of it read, without a great shew of Attention, Affection and Reverence.

They

They keep a solemn *Lent*, which they call *Ramjam* or *Ramdam*, which begins the first New-Moon, which happens in *September*, and so continue it that whole Moon. And during all that time, those that are strict in their Religion forbear their Women, and will not take either Meat or Drink any day during that time, so long as the Sun is above the Horizon, only after the Sun is set they eat at pleasure. The last day of their *Lent* they Consecrate as a day of Mourning, to the memory of their deceased Friends; when I have observed, (saith the Author) many of the meaner sort seem to make most bitter Lamentation (besides what they do at their Friends' decease, when they howl and cry many whole days for their Friends departed) and then at night they fire an innumerable company of Lamps and other Lights; and when burnt out, the *Lent* is ended, and the people take their Food as before.

The day after the *Ramjam* or *Lent* is ended, the most devout Mahometans in a solemn manner assemble at their Mosquits or Churches, and hear some select parts of their Alcoran read unto them.

The *Hindoes* or *Indians* also being Heathens, have little Churches called *Pagods*, built round and standing under green Trees, wherein are Images of monstrous Shapes, but for what end the Author knows not. He relates, That both Men and Women, before they go to their Devotions (which is very frequently) wash their Bodies, which they think avails them much towards their cleansing from Sin; and they ascribe a certain kind of Divinity to Rivers (especially to the famous River *Ganges*,) whither they flock daily in Troops to wash themselves.

The day of rest or Sabbath, which the *Hindoes* or *Indians* observe, is *Thursday*, as also many other Festivals or Times of publick Devotions they observe very Solemnly, as also Pilgrimages.

And they never hear their Law or Precepts read to them by their Bramins or Priests, without a shew of great Attention, Reverence and Affection.

Their Bramins or Priests (as the Author affirms) have told him, That they acknowledge one God, whom they describe with a Thousand Eyes, and a Thousand Hands,
and

and as many Feet; as being all Eye to see, all Feet to follow, and all Hand to smite offenders; thus they express his Power. The consideration whereof makes them (as the Author testifies) very exact in their dealings with Men, most carefully observing that Royal Law, in doing to others but what they would be contented to suffer from them.

Now that Book of their Law, which they call the *Shester*, or the Book of their written Word, hath been transcribed in all Ages, ever since the first delivery of it (not long after the Creation, as they say) by the Bramins, out of which they deliver Precepts unto the People.

Both Men and Women, before they go to their Devotions (which are very frequent) wash their Bodies (as I related before) led hereunto by a certain Precept, (as they say) given them by their Lawgiver, *Breman*, which requires them daily to observe their times of Devotion expressed by their Washings, and Worshippings, and Prayer to God, which must be all done, say they, with purity of Heart.

The Precepts delivered to them from him they call *Breman*, are these;

First, Thou shalt not kill any living Creature whatever it be, having Life in the same, for thou art a Creature, and so is it; thou art endued with Life, and so is it; thou shalt not therefore spill the Life of any of thy fellow Creatures that live.

Other Precepts they mention as delivered by their Lawgiver, *viz.*

2. To observe times for Fasting, and hours for Watching, that they may be better fitted for their Devotions.

3. directions about their Festivals, wherein are required also,

To take their Food moderately not pampering their Bodies.

4. And concerning Charity, they are commanded to help the Poor as far as possibly they are able.

5. Not to tell false Tales, nor to utter any thing that is untrue.

6. Not to Steal any thing from others, be it never so little.

7. Not

7. Not to Defraud any by their Cunning in Bargains or Contracts.

8. Not to Oppress any, when they have Power to do it.

All which are observed by these *Hindoes* or *Indians* (as the said Author affirms) with much strictness, several of them being very good Precepts, having the impression of God upon them.

There are also another sort of Heathens among them, called the *Persees*, who have a Book of their Religion delivered by their Prophets, in which (as the Author was informed) are these Precepts following,

I. To have Shame and Fear ever present with them, which will restrain and keep them from committing many Evils.

II. When they undertake any thing, seriously to consider whether it be Good or Bad, Commanded or Forbidden them.

III. To keep their Eyes and Hearts from Coveting any thing that is anothers, and their Hands from hurting any one.

IV. To have a care always to speak the Truth.

V. To be known only in their own Business, and not to inquire into, and to busie themselves in other Mens Matters.

VI. Not to Entertain or Believe any other Law, besides what they have delivered to them by their Prophets.

Their Priests they call *Daroos* or *Harboods*, above which they have a Chief or High-Priest, they call the *Dosloor*, who not often appears openly, but when he does he meets with much Reverence and Respect given unto him by the Common People; and so do their other Church-men which are his Inferiors, unto all which they allow free maintenance for their more comfortable Subsistence, and those Church-men, by their Law, are commanded to dwell near, and to abide much in their *Egares* or Temples, to give advice unto any that shall repair unto them. They observe divers Feasts, and immediately after each of them a Fast follows.

3. *In their Zeal in their Religion, and not indur'g that Religion should be Condemned and Neglected.*

As they cannot bear that any one should affront or contemn their Religion, both the *Mabometans* and the *Hindoes*, or *Indians*: So there is not any one among the *Mabometans*, which at any time mentions the Name of our Blessed Saviour *Jesus Christ*, but he mentions it with high Reverence and Respect; for they say of him, That he was a good Man and a Just, that he lived without Sin, that he did greater Miracles than any other before or since. They call him the Breath of God, but cannot conceive how he should be the Son of God. Yet they conceive of us Christians to be so unworthy and so unclean, that they will not eat with us any thing that is of our dressing, nor yet any thing that is dressed in our Vessels. And the Author affirms, That he hath often heard the Natives, the *Hindoes*, which lived near the Port where our Ships arrive, say thus in broken English, Christian Religion, Devil Religion, Christians much Drunk, Christians much do wrong, much beat, much abuse others.

The *Mabometans* and many others among them, are very forward, and zealous to vindicate and promote that which they call their Religion, (according to that saying of *Philo Judæus*, *Vbi de Religione, ibi quoque de vita agitur*: We must act for Religion as we would strive for Life) and so do they.

Among the *Mabometans* there are many Votaries; they are called *Derveeses*, who relinquish the World, and spend all their days in Solitude and Retiredness, expecting a Recompence. They are well content, as they say, to suffer and wait for it in that better Life to come. Those are very sharp and strict Pennances which many of these People undergo voluntarily, and far exceed those of the *Romanists*. They crying out continually in these or the like Expressions, God Almighty look upon me, I Love Thee, I Love not the World; but I Love Thee, and do all this for thy sake, Look upon me, God Almighty. These People after this Retirement, will choose rather to Famish than stir from their Cells, and therefore

therefore are relieved by the Charity of others. Again I have there seen (as the Author speaks) them who meerly out of Devotion, have put such massy Fetters of Iron upon their Legs, as that they could scarce stir with them, and then covered with Blue Mantles, (the colour of Mourners in those parts,) they go as fast as they are able, many Miles barefoot upon the hot parching ground in Pilgrimage, to visit the Sepulchres of their Saints.

4. *In their great Reverence and Respect they give to their Priests, and other Devout and Holy Persons.*

The *Moolaas* or *Mabometan* Priests are distinguished only by their Beards, which they wear long, whose Calling gains them very much Esteem and Reverence among the People; yet there is also another order of *Moolaas* or Priests, called *Seayds*, who derive themselves from *Mabomet*, who live much retired; but when they appear openly, are most highly Reverenced. The *Mogol* himself would often visit the Cells of those he esteemed Religious, as if they had been Demi-Gods: As all Religions are there tolerated, so the *Mogol* would speak well of all of them, and he would speak most Respectfully of our Blessed Saviour Christ.

And here may I insert a very strange Story, that the Author affirms he had from several credible Persons of several Religions, of an Evidence or Attestation the Devil was forced to give to the Truth of the Christian Religion.

The Author relates, That (but a few years before his abode there) a Juggler of *Bongala* (a Kingdom famous for Witches and Men of that Profession) brought an Ape before the *Mogol*, (who was over greedy to please himself with Novelties,) professing that he would do many strange Feats or Tricks; the *Mogol* was ready presently to make a trial of this, and forthwith called some Boys about him; and plucking a Ring from his Finger gave it one of them to hide, that he might make a trial whether or no the Ape could find it out; who presently went to the Boy that had it. The *Mogol* made some farther Trials like this, where the Ape did his part

as

as before. And before the Ape was taken out of his Presence, this strange following and unexpected thing came into the King's mind; There are (said he) many Disputes in the World, about that true Prophet which should come into the World. We, said the *Mogol*, are for *Mabomet*, the *Persians* *Magnific Mortis Bale*, (being also *Mahometans*,) the *Heathens* or *Hindoes* have many whom they very highly Magnifie and Extol, as *Bremam*, and *Breman*, and *Ram*, and *Permissar*; the *Persces* are for *Zorruosh*, the *Jews* for *Moses*, the *Christians* for *Christ*; unto which he added three more, of which the Author had not their Names, which made up the number of Twelve, who have all their several followers in that part of the World; which Twelve names he caused to be written in Twelve several Scroles, and put together, to see if the Ape could draw out the name of the true Prophet. This done the Ape put his paw amongst them and pull'd forth that Paper or Scrole with the name of *Christ*. The *Mogol*, a second time caused those Twelve Names to be written again in Twelve other Scroles and Characters, and put together, when the Ape, as before, pull'd forth the Name of *Christ*.

Then *Mabobet-Chan*, a great Noble Man of that Court and in high Favour with the King, said, That it was some Imposture of the *Christians* (although there were none that did bear that name there present) and desired that he might make a third tryal, which granted, he put but Eleven of those names together, reserving the name of *Christ* in his Hand. The Ape searching as before, pull'd forth his Paw empty, and so twice or thrice together. The King demanding a reason for this, was answered, That happily the thing he looked for was not there; he was bid to search for it, and then putting out those Eleven Names one after another, in a seeming indignation rent them; then running to *Mabobet-Chan* caught him by the Hand where the Name of *Christ* was concealed; which delivered to him, he opened the Scrole, and so held it up to the King, but did not tear it as the other. Upon which the *Mogol* took the Ape, and gave his Keeper a Pension for to keep him near about him, calling him the Divining Ape: And this was all that followed upon

this admirable thing, except the Wonder and Amazement of that People. • Now for this Relation the Author believed it was true, because it had been often confirmed to him there by divers Persons, who knew not one another, and were differing in Religion, yet all agreed in the Story, and all the Circumstances thereof. But this by way of digression.

Also the Priests and Ministers of any Religion, find Regard and Esteem amongst the People: As to my self (saith the Author) who was very young while I lived there, yet when I was first brought into the *Mogol's* Presence, standing near the Embassador, I being but a little distance from the *Mogol*, he sent one of his Grandees to me to let me know that the King bad me Welcome thither, that I should have free access to him when ever I pleased, and if I would ask any thing he would give it me. And very many times afterward, when I appeared before him, he still would shew tokens of Civility and Respect to me. And I never went abroad among the People, but those that met me upon this account that I was a Padre (for so they called me) a Father or Minister; they would manifest by their Behaviour much Respect to me. There was also as I have heard a Jesuit of very much Fame and Renown, called *Feronimo Xaveria*, who was sent for by *Achabar Sha*, the late King's Father, 1595 to argue before him the Doctrine of Christianity, there being always present during the disputation a *Moolaa*, or *Mahometan* Priest, and a Third Person, who followed only the Light of Nature; and these Two were to object what they could against the Reasoning of *Xaveria*.

The said Jesuit, *Xaveria*, in the *Mogol's* own Language (which was a great advantage to him) began first to speak of the Creation, and then of the Fall of Man, in which (saith the Author) the *Mahometans* agree with us.

Then he laid down divers Grounds to bottom his Reasonings on; viz.

That Man was made by his Creation a most Excellent Creature, endued with the Light of Reason, which no other sublunary Creature besides himself had.

That

That Man, thus endued, must have some Rule or Law to walk by, which he could not prescribe unto himself and therefore it must be given him from above.

That this Law was first given unto man from God, and afterwards confirmed by Prophets sent into the World, in divers Ages, from God.

That this Law thus delivered must needs be one Law, in all things agreeing in it self; but so did not the Law of *Mabomet*.

That this thus delivered was most conformable to right Reason; But so was not the Law of *Mabomet*.

That man fallen from God by sin, was not able to recover himself from that Fall; and, therefore it was necessary, that there should be One, more than a man, to do it for him, and that One could not be *Mabomet*.

That this One was *Christ*, God as well as Man. God to satisfie, (the *Mabometians* themselves confessing that *Christ* was the Breath of God) and Man to suffer death, as he did.

That *Christ* the Son of God coming into the World, about that great work of satisfying God's Anger against man, for sin, it was necessary that he should live a poor and laborious life here on Earth, (at which the *Mabometians* much stumble;) and not a Life that was full of Pomp, and Pleasure, and Delicacy.

That the Gospel of *Christ*, and other holy Books of Scripture, which the *Christians* retain and walk by, contain nothing in them that is corrupt and depraved; but there is very much to be found in their *Alcoran* which is so.

That the great Worth and Worthiness shining in the Person of *Christ*, was by far more excellent, than any thing observable in *Mabomet*; (for they themselves confess, that *Christ* lived without Sin, when *Mabomet* himself acknowledgeth, that he had been a filthy Person.)

That the feigned, and foolish, and ridiculous Miracles which they say, were done by *Mabomet*, were nothing compar'd to the Miracles done by *Christ*, who (as the *Mabometians* confess) did greater Miracles than ever was done before or since him.

That there was a great deal of difference, in the man-

ner of promulgating the Gospel of *Christ* unto the World, and the introducing the Laws of *Mabomet*.

That *Christ* hath purchased Heaven for all that believe in him, and that Hell is prepared for all others, that do not rely on him, and on him alone for Salvation.

There were many other particulars besides these; all which the King heard patiently at several times.

And after he had heard him One Year and half he sent him back to *Goa* honourably, with some good Gifts, telling him he would call for him again, when he had a convenient time, which Time or Season neither of them both ever found afterwards.

These Discourses with many more, were given me, (saith the Author) in Latin by *Francisco Corsi*, a Jesuit, resident at the *Mogol's* Court: Who was a *Florentine*, aged about Fifty Years; who, (if he were what he seemed to be,) was a Man of a severe Life, yet of a fair and affable disposition: When he came to be first acquainted with my Lord the Ambassador; he told him, that they were both by Profession *Christians*; though there was a vast difference betwixt them in their professing it. And as he should not go about to reconcile the Ambassador to them, so he told him it would be Labour, in vain, if he should attempt to reconcile him to us; only he desired that there might be a fair Correspondency betwixt them, but no disputes. And further, his desire was, that those wide differences betwixt the Church of *Rome* and us, might not be made there to appear; That *Christ* might not seem by these differences to be divided amongst men, professing Christianity; which might be a main Obstacle and Hindrance unto the great Design and Endeavour, for which he was sent thither, to convert people unto Christianity there; and, that he should be ready to do for my Lord, all good Offices of Love and Service; and so he was, (saith the Author.)

The Precepts of *Mabomet* owned in the *Mogol's* Country are (saith the Author,) these that follow.

1. That God is a great God, and the only God; and *Mabomet* the Prophet of God.
2. That Children must obey their Parents, and do nothing

nothing to displease them either in Word or Deed.

3. That every one must do to another, that and only that, which he would have another do to him.

4. That every man five times every day, must repair to the Mosquit or Church to pray there; or wheresoever he is he must pray every day so often; if not in the Church, then elsewhere.

5. That during one whole Moon or Month in every Year, every man come to Years of Discretion, must spend the whole day, betwixt the rising and setting of the Sun; in fasting.

6. That every one out of his Store must give unto the poor freely and voluntarily.

7. That every one (except the Votaries which renounce Marriage) must marry to increase and multiply the Sect and Religion of *Mahomet*.

8. That no man must kill or shed Blood.

The said *Francisco Corfi* had not only free access unto the King, but also Encouragement and Help by gifts he bestowed upon him. Here the Jesuits have a Liberty to convert any they can work upon; and the *Mogol* declared, Such should not lose his Favour by turning *Christians*. And the Author saith, It was told him for a certain truth, That a Gentleman of Quality and a Servant to the *Mogol*, would needs be Baptiz'd and become a Christian: Whereupon the King sent for him, and both by promises and by threats, strongly attempted to turn him again to *Mahometanism*, (for a tryal, it seems of his constancy,) but he replied to the *Mogol*, That he was most willing to suffer any thing in that Cause, that the King could inflict, and as for the Rewards propos'd him, he would not accept of any thing in the World to forsake his said Religion: Whereupon the *Mogol* wondering at his constancy, told him, That if he could have frighted him or brought him out of his new Profession, he would have made him an Example for all Waverers; but now he perceived that his Resolution was indeed to be a Christian; he bid him so continue, and with a reward dismiss him.

Both the *Mahometans* and the *Hindoes* or *Indians*, give their Priests not only Honour and Respect as aforesaid,

but allow them comfortable maintenance, and that freely without grudging.

5. *In Building of fair Mosquits or Churches, and then not suffering them to be prophaned or converted to common uses.*

In the Mosquits or Churches of the *Mabometans*, built of Stone and many of them Marble, a man may take notice of excellent Workmanship; but they will not permit any of their dead to be Buried in them.

And it was very observable at the City of *Mandoa* (a place Ruinous, where the *Mogol* for some time resided) that there were not a few unfrequented Mosquits or Churches, and although the People were marvellously freightned, who attended the King, for Room for their excellent Horses, they would not make Stables of any of them, although forsaken and out of use. Also the late *Mogol*, about the beginning of his Reign, caused a Temple to be built in *Agra*, his chief City, for the Jesuits.

Another principal or choice City of his Empire, being called *Labore*, betwixt which and *Agra* is a long Walk or Road of 400. Miles in length, shaded by Trees on both sides, which is very remarkable.

There are, besides their Mosquits, many other goodly Monuments which are richly adorn'd, built to the memory of such as they have esteemed *Pares* or Saints, (of whom they have a large Calendar,) in which are Lamps continually burning, attended by Votaries; and many transported with Devotion daily resort thither to contemplate the Happiness those Saints enjoy.

Now as to the *Hindoes* or *Indians*, the Author was informed that at a chief City called *Nagracet*, they have an Idol Temple or Chapel, most richly set forth, being Seeled and Paved with plates of pure Silver, curiously Embossed over head in several Figures, which they keep exceeding bright by often rubbing and burnishing it, and all this to the honour of an Idol they keep there, called *Matta*.

2. *Their Justice and Righteousness to Men,
and Temperance and Chastity as to them-
selves.*

1. *In their Dutifulness to their Parents.*

They are (saith the Author) exemplary in their Piety and Dutifulness to their Parents. The poor *Hindoes* and *Heathens*, notwithstanding they serve for very little, but for Five Shillings a Moon or Month for their whole Livelihood; yet they will impart at the least, half that little when their Parents are in want, choosing rather to want themselves than that their Parents should suffer.

Yea the Great *Mogol* or Prince (as the Author testifies) would often shew great Expressions of Duty and strong Affections to his Mother then living, so that he that esteemed the whole World as his Vassals, would sometime be one to help to carry her in a Palanke upon his Shoulders.

2. *In their Loyalty, Fidelity and great Affections to their Prince, and humble Subjection to their Superiors.*

The People in general have so great Respects to their Prince, that although (being very neat), they shave themselves often, yet when their Prince is pleased to send any of them unto any place of Government, or upon any other Employment, they cut not their Hair at all, till they return again into his Presence, as if they desired not to appear beautiful, or to give themselves any content while they live out of his sight. And when ever the *Mogol* sends his Commands to them by Letters, those Papers are entertained with as much respect as if himself was present. The Governor to whom they are sent, well accompanied, goes out to meet the Messenger; and as soon as he sees the Letters, he alights from his Horse, falls down on the Earth, and then takes them from the Messenger,

Messenger, and lays them on his Head, so carries them to the place of publick Assembly or Council to be read. And the *Mogol's* Subjects, that are near him, will attend many of them constantly to see him, when he exposes himself, for that purpose, in a Balcony, as he usually doth three times a day: And when they see him they will cry out with a loud voice, Live, O great King; or thus, O great King, Health and Life; and his subjects will do any thing he commands them; yea, if it befor the Father to kill the Son, or the Son the Father.

The People all in general are very civil, and usually keep themselves within the bounds of commands received from their Superiours, over which they do not pass. They happily considering, that as in a natural Body, so in a Body polittick, there must be Hands and Feet as well as Head, and every part must keep its Station, the Foot not meddling with the business of the Head, further than to receive commands from it. And the meaner sort, to their Superiors, use these abject and lowly ceremonies of Reverence, by putting their Right Hand to the Earth.

3. *In their Civilities to each other and to Strangers; and their compassionate and merciful Natures to all, even the poor Beasts; yea also, even to noxious Animals.*

In their intimate and hearty Salutes, they take one another by the Chin, and cry either Father or else Brother; they express in words their minds in these good wishes to one another, God give you Health, and the other replies, The same Health God give you; I wish you the Prayers of the Poor, I wish one Good after another to come to you every quarter of an hour. The people are here generally as Civil to Strangers, as to their own Country-men: The better sort, when they entertain you, do it with much Humanity, first rising up to you, they bow their Bodies, and then intreat you to sit with them.

They are very tender in preserving the Lives of all Inferior Creatures whatever; and the *Banjans*, or the Priests

Priests of these *Hindoes*, have (as they say) Spittles to recover Lame Birds and Beasts. And this from this consideration, That they cannot give Life to the meanest Creature; But I rather think they do it (saith the Author) in Obedience to a certain Precept, given to them by their Prophet or Lawgiver *Breman*, before mentioned, as also that the Opinion of the Transmigration of Souls may probably be another Cause.

4. *In their Chastity and great detestation of Adultery and Fornication also, and the great respects their Widows shew to their deceased Husbands.*

It is true, the Law of *Mahomet* allows four Wives to any that please to be troubled with so many, and as many Women besides as they can get, whom they command as Wives. The great *Mogol* (saith the Author) is said to be married to Four Wives, and to have a Thousand Concubines, yet he had but Six Children: The Mahometan Priests content themselves with one Wife, and so do some other Mahometans who may marry four. One of the *Mogol's* Sons, *Sulzer Cooch-Sarros*, a Prince of a very lovely Presence, fine Carriage, and the very love and delight of the common People, (by means whereof he had been tempted into Rebellion in his younger days;) contented himself with one Wife, which with all Love and Care accompanied him in all his Streights.

The said Prince meeting one day accidentally with the *English* Embassador, and discoursing him, amongst other things told him, That it was a great shame for the Successor of *Tamberlane*, who had such infinite Riches, to suffer a Man of his Quality to come so far unto him and to live so long about him, and not to give him some Royal gift. And he farther added, That for himself he was a Prisoner, and therefore could do him no good, but he would pray for him; and so he parted from the Embassador. The strict Votaries of that Religion marry not at all: And it is observed, that those Mahometans, who have most Wives and Women, are most jealous, and their Jealousie is such, that they will not suffer the Brothers, or the Fathers of their Wives to come to them, except in their

their presence. And a continued Custom, by this restraint, hath made it odious for such Women as have the Reputation of honesty, to be seen at any time by any man besides their own Husbands, and such as those before named their Relations, and by them but very seldom. But if they dishonour their Husband's Beds; or being unmarried are found incontinent and filthy, (professing Chastity,) rather than they shall want the severest Punishment, their own Brothers hands will be first against them, to take away their Lives, and for so doing shall be commended, and not questioned for the same.

Here is a free Toleration, notwithstanding, for Whores, who are Listed and Enrolled (as they say) before they can have liberty to keep such an open House. Some of the finer sort of these Strumpets, at certain times, appear in the presence of the *Magol*, before whom they sing their wanton Songs, playing on their Timbrels.

As for the *Hindoes* or *Indians*, they take but one Wife, and of her they are not so fearful and jealous as the *Mahometans* are of their several Wives and Women; they also suffering their Wives to go abroad whither they please. Their Widows immediately after their Husbands are dead, cut their Hair, and spend all their Lives following, as Creatures, neglected both by themselves and others; whence to be free from shame, some of them are ambitious to die with honour in their Husband's Funeral Pile, and she that is once thus resolved never starts back, but goes singing to her death; and although not bound, yet never offers to stir out of the Flames.

There are another sort of Heathens (as I mentioned before) in *Indostan* or *India*, called the *Persees*, who take also but one Wife, who hath liberty to go abroad, as the Wives of the *Hindoes*.

The *Mahometans* being very jealous (and as *Solomon* speaks) Jealousie being the Rage of a Man, so eminently it appeared such in this sad Story related by the Author. viz. The *Magol*, saith he, one day found one of his Eunuchs kissing one of his Women, whereupon he put her to this cruel death; caused her to be set in a hole in the ground up to her Head, there to be parch'd and kill'd

kill'd by the violent heat of the Sun. In which torment she lived one whole day and the night following, until the next day at Noon, crying out most lamentably, Ah ! my head, my head ; and the Eunuch was brought to the same place, and there in her sight was cut in pieces ; so hateful a thing Adultery is to them, or so much as a sign of unlawful Wantonness in their Women.

5. *In their great Temperance and Moderation in Meat and Drink.*

Neither the *Mabometans* nor *Hindoes*, as I conceive (saith the Author) are given to their Palate, although the Country affords great Plenty of excellent good Provision, but are very careful and temperate in their Diet. The *Mabometans* feed not freely on any Flesh. Such Meat and Drink as their Law allows, they take only to satisfy Nature: The word for a Drunkard signifies also a Mad-man :- And the *Hindoes* or *Indians* in general, eat no Beef at all, having a great esteem of Kine, but some of them, and especially the *Banjans* in general, which are a very strict Sect among them, will eat of nothing that hath had or may have Life; others will eat Fish and no living thing else. And both the *Mabometans* and the *Hindoes* or Heathens most of them will rather die than taste any thing their Law forbids, like the *Rechabites*. By reason of their great Temperance in Eating and Drinking, (as the Author affirms) they live to our Age, notwithstanding the great and intemperate heat of the Country, and there are more old People among them than among us. And as for Wine they make none, because their Law forbids the drinking it.

6. *In their great Industry, Laboriousness, and Diligence in their Callings and Trades.*

The *Mabometans* in general, it is true, being the Lords and Conquerors of the Country, are given to an idle course of Life; but the *Hindoes* or *Indians*, those ancient Inhabitants of the Country, are a very industrious People. It is true, all their Learning is only to Read and Write, yet

yet many of them are men of very strong Reason, and I never saw (saith the Author) any Idiot or deformed Person among them. They are in short very Laborious, they plant the Ground, breed Cattle, and make all manner of Manufactures of the Country, making use of their Hands, Fingers, Ears, Feet, and Toes in some of them. They shew much Ingenuity in their curious Manufactures, their Silk Stuffs which they most artificially Weave, intermixt with Gold and Silver sometimes, as also in stain'd Callicoes, and all other their *Indian* Quilts, Carpets, &c.

7. *In the great Diligence, Industry, and Fidelity of the Hindoes or Indian Servants.*

They serve for reasonable Wages (never exceeding Five Shillings a Moon or Month) with which they are well satisfied, paid usually to them the next day after the Change, before hand; and they stand to be hired in the Market place usually; and if their salary be not paid to them exactly at the time, they will be ready to quit their Service; but so honest are they, that if they be bidden to provide themselves of other Masters, they will not stir but serve out the time for which they have received pay, yea even to an hour, before they depart. And as their Fidelity is great, so is also their Diligence very Exemplary; they keep within call of their Masters, and will not at any time stir without leave, especially had from their Masters.

8. *In their great Fidelity in Trusts committed to them.*

The *Mahometans*, but more especially the said *Hindoes* or *Indians* are very square and exact to make good all their Engagements, and so faithful as to special Trusts committed to them, that if they be assaulted at any time, they will rather die in the defence of their Trust than forsake it, and those that intrust them in time of their need: And if they be intrusted with the Carriage or Security of any Riches, and they know of the Riches you carry, they would be so far from injuring or wrong-

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ing you of the least Penny of it, that whosoever should attempt the Robbing or Spoiling of you, they must make a way through their Blood before they could be able to effect it.

9. *In their exact Justice and Honesty in their way of trade in Buying and Selling.*

As by the Laws or Customs curreant among them in *India*, they imprison for debt and hang fetters on them, so many times they will sell their persons who are the debtors, and their Wives and Children into bondage when they cannot satisfy their debts. The *Hindoes* or *Indians* are so very just in their dealings, that if a man will put it to their consciences to sell the Commodity as low as they can afford it, they will deal honestly and squarely with him; but if a man offer them much less than their price, they will presently say, What, dost thou think me a Christian that would go about to deceive thee? surely (as the Author speaks) for moral honesty it is most true, that these Heathens do marvellously exceed us Christians; for many of these *Indians*, poor souls, walk according to that light of nature they have, and are unrepveable in these respects, and doubtless if they knew more and better would do better in other things.

10. *In their sobriety as to their Apparel.*

As they are civil and courteous in their Speeches and Behaviour, (as was mentioned before) so are both the *Mahomedans*, and the ancient natives, the *Hindoes*, modest and civil in their habits, being much alike herein. They are all very civilly clad; they never pride it in any new fashions. The habits of all from the highest to the lowest are all made of the same fashion, which they never alter or change: pure white and fine Callicoe Lawn is for the most part the highest of all their Bravery, which usually they wash every day: the Women go habited somewhat like the Men, those of them of greatest quality are adorned with many Rich Jewels.

11. *In their Charity.*

They have no Inns for Travellers; and therefore, in great Towns especially, Rich men out of Charity, build large Sarraas or Houses for lodging, where any Travellers may find house-room, and use it without any recompence. Other Rich men make publick Wells and Tanks or Fountains for publick use and benefit. Others maintain Servants, who continually attend upon Roadways that are much travelled, and there offer unto Passengers water for themselves and their Beasts, which must be freely taken, as it is freely given. The *Mogol* doth continually relieve many poor people.

Allo to conclude this Section I shall relate a generous and noble piece of Charity and Mercy in a great man in pardoning a most high affront and abuse offered him by one of our Nation, an *English* man: The business was thus: At *Surat* the Embassador's Servant, his Cook, being one day drunk, and staggering homeward, in his way met the Governor of *Surat*'s Brother, as he was riding to his House; the Cook made a stand staying himself upon his Sword and Scabbard, and cried out to the Governor's Brother, Now thou Heathen Dog. He not understanding his foul Language, replied civilly in his own, *Ca-ca-ta*? which signifies, What saist thou? The Cook answered him with his Sword and Scabbard, with which he struck at him, but was immediately seized on by his followers, and by them disarmed and carried to Prison. The Embassador had present Intelligence of this abuse by his drunken Servant, and immediately sent word unto the Governor's Brother, that he was not come thither to countenance any disorderly Person, and therefore desired him to do with him what he pleased; upon which he presently sent him home, not doing him the least hurt. But as the Author well observes, who was the Heathen Dog at this time? whether the debauch'd drunken Cook, who called himself a Christian, or that Sober and Temperate Mahometan, who was thus affronted?

12. *In their speedy Justice in their Courts or Judicatures,
and their quick Executions of Malefactors.*

Although (saith the Author) I could never learn any Laws they had, yet they always pretend to proceed in their Tryals in their Courts, *secundum allegata & probata*, according to proof of Matter of Fact. Murder and Theft they punish with Death, and with what kind of Death the Judge pleaseth to appoint: Some are Hang'd, some Beheaded, some Empail'd and put upon Stakes, some torn in pieces by wild Beasts, some stung to death with Snakes, and others kill'd by Elephants.

The great *Mogol* will himself sit as Judge in any matters of Consequence, that happen near him.

There are no Malefactors that lie more than one night in Prison, and many times not at all, being speedily upon his or their offence brought to their Tryal, and from their Sentence to their Execution. And this round Dealing, and quick Justice, and Execution (as the Author thinks) keep the People in such awe, as that there are not many Malefactors.

Now may I add also here (as not impertinent) a remarkable Relation of the Author of the death of a great Mahometan, Atheist, and Contemner of God. There was, saith he, a very Eminent Man, a great Souldier, and in high Favour with the *Mogol*, but was noted above others of the Nation, to be a great Contemner and neglecter of God; who on a certain time sitting in dalliance with one of his Women, she pluckt an hair from his Breast, which grew about his Nipple, in Wantonness, without the least thought of doing him hurt: But that little wound presently began to fester, and became afterward incurable. When he saw he must die he uttered these words.

'Who would not have thought but that I, who have
'been so long bred a Souldier, should have died in the
'Face of my Enemy, either by a Sword, or a Lance, or
'an Arrow, or Bullet, or by some such Instrument of
'Death. But now (though too late) I am forced to
'confess, That there is a great God above, whose Ma-
'jesty I have ever despised, that needs no bigger Lance
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' than an hair to kill an Atheist, a despiser of his Majesty. And so desiring that these his last words might be told unto the King his Master, he died.

Some further remarkable Passages omitted in the former Impression.

The *Mahometans* begin their Year the tenth of *March*; but the *Hindoes* or *Indians* the first of *March*; and their Year is divided into thirteen Months or Moons, dividing the Day into four parts, and so also the Nights; which they subdivide into eight parts, measured according to the Ancient Custom, by Water dropping out of one Vessel into another; by which there stands a man to turn that Vessel up again, and then strikes with a hammer upon a concave piece of metal to give notice of it. They having no other Clocks or Sun-dials (saith the Author.)

The *Hindoes* or *Indians* (saith the Author) believe there are Devils, but that they are so fettered that they cannot hurt them.

The Women are habited (saith the Author) somewhat like the Men, they have their Ears bored in several places for little Pendants; and the lower part of their left Nostrils, where they wear a ring, with little Pearls hanging at it when they please.

As to the great *Mogol's* Leshar, or Camp-Royal (saith the Author) it consists of a vast number of Tents, all of them white, but only the *Mogol's*, which is red, and far higher than the rest: This said Camp is at least five miles from side to side of the same. The *Mogol* having one hundred thousand Souldiers waiting always upon him, besides the *Grandeers* near him carry their Wives and Families along with them, which makes up an exceeding great number of Attendants upon him. When the Camp removes, the *Mogol* gives notice, by drums beating about mid-night.

There was two Comets or blazing-Stars (saith the Author) appeared while I lived at the *Mogol's* Court; the one, Northward, like a long blazing Torch or Lance fired at the end; The other, Southward, was round like a boiling pot boiling out fire, And although the Astrologers

astrologers told the *Mogol* that he needed not fear, for they concerned not him nor his; but other places. But not long after, these blazing Stars appeared, their usual Season of Rain (which was never known to fail them till then) failed them, and this caused such a Famine and Mortality in the *Southern* parts of his Empire, that it did very much unpeople it. And in the *Northern* parts of his Dominions the *Mogol's* son, *Sultan Caroon*, raised a Rebellion against his Father, who was overthrown and taken Prisoner, and kept in Confinement by his Father.

The Conclusion.

NOW, O Christians, consider seriously all these things faithfully related by the Reverend and Worthy Author.

First, Shall Mahometans not mention the name of our Saviour, at any time, but with high reverence and respect; and shall we, Christians, not learn good manners towards our Blessed Lord and Master, but daily express our contempt of him, by our Blasphemies, Oaths and Curses?

Shall the poor Heathens believe that God hath a thousand Eyes and a thousand Hands; and yet we Christians live so as if we did not believe he had one Eye to see, or one Hand to revenge the Violation of his Laws?

Shall *Mahometans* (whatever Diversions or Impediments they meet with) be Five times a day (after great preparations) with very great Reverence and humble Adoration, even with their Faces to the ground, at their Devotions in their Mosquits or Churches, if they conveniently can come at them, however else where? And shall we Christians make no conscience of our being twice a day (after due preparation) at our Devotions at our Churches, (if it may be) with lowly Reverence and humble Adoration upon our Knees? But however, if that cannot be, at least in our own Habitations.

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Shall both *Mahometans* and Heathens be strict observers of their Sabbaths and other Festivals, and times of publick Devotions, and their times of *Lent*, of Mortification and Fasting; and that with great Affection, Reverence and Adoration? And shall we Christians be indifferent, and careless, and remiss in the Religious Observation of our Sabbaths or Lord's days, and other Fasts and Festivals of the Christian Church, and of our *Lent* and times of Mortification, and come short of them in our Affections, Reverence and Devotion at those holy Assemblies?

Shall the *Mahometans* and Heathens be zealous and in good earnest in their Religion, for the promoting the same; yea have many strict Votaries therein, that impose upon themselves great Self denials, very sharp and strict Pennances? And shall we Christians be careless and indifferent in our Christian and Holy Religion, and not matter what becomes of it, even betraying the cause of Christianity, while we faintly maintain it? (And they, certainly, would hardly die for *Christ* who dare not speak for his honour (as one hath well observed.) And shall we scoff at all Christian Self-denials and Mortifications, and deny our selves in none of our sensual carnal Pleasures and Vanities; but think to swim with ease to Heaven through a Deluge and Sea of Sensuality, and worldly Delights?

Shall both *Mahometans* and Heathens have their Priests in very great Esteem and Veneration, never, at any time, meeting them in the Street, or any other place, but testifying the same by lowly reverencing them; and also allowing them comfortable maintenance? And shall we Christians slight, neglect, and despise our Priests and Ministers, our Spiritual Fathers; yea testify the same to their Faces, when we meet them, by our rude and irreverent Behaviour towards them? And grudge and repine at their competent and comely maintenance, which not our selves but the Laws of our pious Ancestors have bestowed and settled upon them? And this, notwithstanding, our blessed Lord and Master hath plainly told us, That *he that despiseth you* (meaning his Apostles and Ministers) *despiseth me, and he that despiseth me, despiseth him that sent me.*

Shall

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Shall both *Mahometans* and Heathens, be at a great deal of pains and cost, to erect neat and splendid Mosquits and Temples, for the Worship of God and of their Idols; not suffering them to be polluted and prophaned in any kind, not so much as suffering their dead to be buried therein? And shall they have, in great esteem, those who are zealous in their Religion, build also stately Monuments for the honour, and to preserve the memories of their deceased Saints and Devotes of their Religion? And shall we Christians be negligent in Repairing and Beautifying our Churches built ready to our Hands? Shall our Christian Temples lie neglected; yea, many of them Ruinous, very many, if not most of them (in the Country) like places rather for the entertainment of Beasts, than for Men and Women to worship God in? And thus lying despised, neglected, prophaned; Are they not more also Polluted and Unhallowed many times by our assembling there, by means of our sordid Irreverence, by our slight, careless, slovingly, inanimate serving of the living God in them? And shall we Christians scorn, condemn, and deride the Devotes in that Religion, which we profess to own as ours? And shall we slight and neglect those days and times appointed to commemorate our Saints and Servants of God, famous in their Generations, for their Sanctity, Labours and Sufferings?

Shall *Mahometans* and Heathens be exemplary in their dutifulness to their Parents, especially the poor Heathens, not suffering, at any time, their Parents to be in want, but parting with half of that little they have for their support and subsistence? And shall there be such horrid complaints among us Christians, of the undutifulness (if not Barbarity) of Children to their Parents in our days; that it would make a man's ears to tingle and heart to ache, to hear all that may be said in this Respect?

Shall both *Mahometans* and Heathens have very great Respects and Reverence for their Superiors and Governors, for the preservation of Order and Government, and publick Peace? And more especially, shall they abound in affectionate Loyalty to their Prince and Sovereign,

reign, although a Tyrant? And shall we Christians be deficient herein; yea, untractable, mutinous, and rebellious against our Governors, and so highly disloyal as to resist the Lord's anointed, our gracious Prince, when our Religion, nevertheless, assureth us, That they that resist shall receive to themselves Damnation?

Shall there be much love, and good will, and accord among Heathens one towards another, as also equally exhibited by them to Strangers; yea, extending their good Nature, Humanity and Pity, even to the very brut Creatures subjected to their use? And shall we Christians, abound in discord and dissention, and shall we malign, hate, bite and devour one another, and make our Lord and Master, the Prince of Peace, a Patron of Dissention, and his Gospel of Peace a Religion of Discord? And shall we be more uncivil to Strangers than these Heathens; and also be cruel and merciless towards our Beasts, when as our Religion also instructs us, That a good Man is merciful to his very Beast?

Shall both *Mahometans* and Heathens have a great detestation of Unchastity, especially in such single Women who pretend to it; and so great an abhorrence of Adultery, that the very Relations and Kindred of the Offenders, of either sort, will be themselves their speedy Executioners, and deprive them of their Lives, and think they do a just Act therein (their Law permitting it?) And shall we Christians, who own a Religion of the greatest strictness and purity in the World, make little account of these Sins, as if we had forgot our Religion, and were transformed into Beasts; and having lost all shame and modesty, design to vie with *Sodom*?

Shall both *Mahometans* and Heathens not indulge their Palates, but be very temperate and moderate in Eating and Drinking, and have such an abhorrence of Drunkenness, that they have but one word in their Language to signify both a Drunkard and a Mad-man? And shall we Christians be the Epicures of the World, so abound in Excess, Debauchery and Drunkenness, and without all sense of shame and in the sight of the Sun, as if we were the Disciples and Votaries of the drunken God *Bacchus*? Shall that Sin of Drunkenness which is the Mother of Heaviness,

vineſs, the joy of none but the Devil, and is big with a Thouſand Evils, (as one of the Fathers ſpeaks) overſpread the Nation?

Shall the Heathens be very laborious and induſtrious, diligent and careful in their Trades and Callings, abhorring Idleneſs? And ſhall we Chriſtians abound in Improvidence, Careleſneſs and ill Huſbandry, giving our ſelves up to Eaſe, and ſenſual Pleaſures, to the prejudice and ruine of our poor Families, brought hereby, many times, to a morſel of Bread?

Shall the poor Heathen Servants (although they have very ſmall wages allowed them) be very juſt and Hon-eſt, Diligent and Laborious, abounding in all Fidelity to their Maſters and Miſtreſſes? And ſhall Chriſtian Servants be Idle, Careleſs and Unfaithful, not fit to be confiſed in and truſted? and ſhall this be ſtill the general complaint, in our days, made by all ſorts and degrees among us, of their Wretchleſneſs and Unfaithfulneſs?

Shall the Heathens be very faithful in Truſts committed to them, that they will ſooner loſe their lives than either betray or forſake a truſt, committed to them in any concern? And ſhall we Chriſtians be perfidious and unfaithful one to another, and that to this degree, that it is become a very Proverb among us, *Where ſhall we meet with a Man that we can truſt? And in matter of Money or Profit, I will not truſt my own Father?* But a Man of honour and integrity (as one obſerves) will ſooner break his heart than his word. He will not forfeit his Parole, even to an Enemy, no not if he had a thouſand Crowns and Lives at Stake.

Shall the Heathens obſerve exact Juſtice in their way of Trade, in Buying and Selling, and be ſo honeſt therein, that a man may truſt them ſafely and not be cheated? And ſhall we Chriſtians be the only traders in Wick-edneſs, in lying, cheating, over-reaching one another in our commerce and trading? What a reproach and ſhame is it to Chriſtianity, that we ſhould be according to the Proverb, (*Homo homini Lupus*) *As Wolves to prey upon and devour one another:* And that Heathens ſhould exceed us Chriſtians in common honeſty? For, it hath been obſerved in our days, ſo ſordid are moſt People grown,

grown, that their faith is not so dear to them as their profit.

Shall both *Mabometans* and Heathens, be modest and sober in their Apparel, steady and constant in their Fashion, never altering the same? And shall we Christians, many of us, not know what belongs to modesty and sobriety in our Clothes and Attire; and so fickle and inconstant, varying our Fashions as often as we renew our Garments?

Shall *Mabometans* so abound in Charity to the Poor, that a *Mussulman*, or zealot in their Religion, will give a seventh part of his Estate towards their relief? And others of them be of such noble and publick Spirits, that for general and publick use and benefit, they will be at great Expences in building *Sarraas* or publick *Inns*, for entertainment of Strangers in their Journeying, and of Wells and Fountains, with persons to attend them, for refreshing of weary Travellers; and be noble and generous in forgiving high and insolent affronts and injuries offered to them? And shall we Christians be of close, and private, and selfish uncharitable Spirits, wholly Circumscribed within our own concerns, as if we were born only for our selves, and give far less in Charity to the Poor than a *Mabometan*? And shall we Christians think it also a piece of honour and gentility (upon an affront and injury offered to us) to be inexorable, implacable and cruel, never to remit the injury?

Shall a new *Mabometan* Convert be so zealous and constant to his new profession of Christianity, who neither by threats or promises, made by his Powerful and Tyrannical Prince, and his Lord and Master, could be prevailed upon, to retract and renounce the same? And shall we who have been long Educated in Christianity, not be zealous and constant to our holy Christian profession, but fickle, wavering and inconstant?

And let all our Atheistical Christians, desiers and neglecters of God and Goodness, take warning from the great Example before mentioned, of the Almighty's remarkable Justice and Vengeance (in that strange providence related before) against a *Mabometan* Atheist, which extorted such a free and ingenious Confession and Acknowledgment

Acknowledgment from him in his Distress and last Agony; and let them become so wise, as either cease to be Creatures, and remove themselves (if they can) out of the reach of the Almighty, or else cease to defile him.

In short, let us, Christians, seriously consider these things, and how prevalent *Mabometanism* and Heathenism hath been upon the minds and consciences of these Infidels and Heathens, to the producing of commendable and virtuous Actions and Conversations. And shall not the holy Religion of the ever Blessed *Jesus*, brought down from Heaven to us by the Son of God, in which was fully manifested to the World, the divine Love and Goodness, a Religion exceeding, in worth and goodness, all the Religions that ever were in the World; delivering to us the sublimest and best Precepts, for the happy regulation of our Lives the greatest and highest encouragements for the animating us thereto, from the example of our Lord and Master, by assuring to us the divine Assurances of the holy Spirit, to be our aid and comfort in our Christian course and warfare; and by bringing Life and Immortality to light, (setting open the Gate of Heaven,) and assuring to us (as our reward) an immortal Crown of Glory in the highest Heaven. And, notwithstanding all this, shall our Lives and Conversations come short of these *Mabometans* and Heathens, who have had none of these aids, to whom these glad tidings of Salvation never came? shall our Conversations come short of these, who we believe come short of Heaven?

What a sad thing is it to consider therefore, That Christians very many of them, may go to School, and learn of *Infidels* and *Heathens* to reform their Lives and Manners? To see them, who profess Christianity, this best Religion in the World, to be given up to a Reprobate mind, to Stupidity, to Carelessness, and Neglect of all Religion and Vertue, as if they had wholly divested themselves of their Reason, and lost all sense of God and Goodness.

Alas! it is to no purpose to talk like *Christians* and live worse than *Infidels*; this was it (as a great Man observed) that made the Philosopher to say, *That there*

was nothing more glorious than a *Christian* in Discourse, nothing more miserable in his Actions. Certainly *Christians*, especially reformed *Christians*, should be distinguished from *Heathens*, not only by their Faith, their Profession and Discourses, but by their Manners, their Lives and Conversations, which should be much better than those of *Infidels* and *Heathens*. I shall conclude in the words of the Pious and Learned, *Pudeat, Pudeat, illos nomine tenui Christianos, qui ad hanc rem Ethnicis restim sapuerunt*: May it shame, may it shame those who call themselves *Christians*, to consider that very *Heathens* have lived better and more *Christian* lives than they.

And as a late worthy Divine of our own expresseth it, 'What man then deserves the name of a *Christian*, that notwithstanding all the means of Grace which God affords, doth strive to make himself equal with a Beast, that basely uses his noble part? that is like a Feather shaken with the Wind, and lies down at the Feet of every Pleasure, and cannot sustain the load of the least Grief; that vexes and frets at every Cross, as if the Devil ruled the World, and trembles at death as a Child doth at a Friend with a Vizard on. God expects sure that we, *Christians*, should be men of another sort, and that Philosophy (or Heathenism) should not beget more lusty and vigorous Souls than Christianity can.

And as another speaks, 'It is an abominable thing to belye the Truth, even in words; but the lye of Life is the most pernicious of all others. With what face can we then exclaim against the baseness of a lying Tongue, when our whole Practice and Conversation is but one continued lye all through; viz. Our Profession *Christian*, our Conversations *Heathen*; yea, worse than *Heathen*. And let us with Serioufness and sorrow consider therefore, may not the *Heathens* say to us, (as it is related the *Heathens* in *America*, did to the *Spaniards*.) 'Qualis iste Deus, quia tam impurus, & sceleratus filius habet? What kind of God is he who hath such impure and wicked Sons?

Almighty God, who shewest to them that be in Error the Light of thy Truth, to the intent, that they may return into the

the way of Righteousness ; Grant unto all them that are admitted into the Fellowship of Christ's Religion, that they may eschew those things that are contrary to their Profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. Amen.

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APPENDIX.

Now as an Attendant to the foregoing Discourse, why may I not add (and not improperly) some choice and excellent Discourses and Sayings of the Ancient Wise Heathens? Collected, some from the Authors themselves; others from the Discourses of our Protestant Divines, viz.

1. *Of Knowledge and Wisdom.*

Seneca saith, There is a world of things to be studied and learned, therefore we should discharge the mind of things unnecessary to make way for greater matters; Our danger is the being mistaken in things, not in words; and in confounding of Good and Evil.

Man is endued with a reasonable Soul, and the Knowledge of things is very suitable and pleasant to it; Musick is not more pleasant to the Ear, nor Beauty and Proportion to the Sight, than Knowledge to the mind of Man.

Those that have the greatest Reputation for Wisdom and Understanding, are ignorant and blind, and what they do see is very darkly, and with much Imperfection; those that know most know very little.

The Fountain and Original of all mischief is that we live not according to Reason but Opinion. — But I will do nothing (saith Seneca) out of Opinion but all things out of Conscience.

It is (saith he) the bounty of nature that we live, but
of

of Philosophy that we live well; which is in truth a greater benefit than Life it self.

Where is a rambling head (saith he) there is a certain sign of a sickly Mind or Humour.

'Tis a good Argument of a well compos'd mind, when a man loves home, and to keep company with himself.

Not a few there are, that provided they may save their Bodies, never care what becomes of their Souls.

Many Books and much Acquaintance brings a man to a Levity of Disposition, and a liking of Change. And what's the body better for meat, that will not stay with it?

And this wise Heathen goes on thus. Wisdom delights in Openness and Simplicity in the forming of our lives, rather than in the Niceties of the Schools, which at best do but bring in Pleasure without Profit.

Wisdom and Vertue requires a Tutor, though we can easily learn to be vicious without a Master.

Assure your self (saith he) That no man gives a better account of his time, than he that makes it his Study to make himself better; and to this end observe thy self as thy greatest Enemy, so shalt thou become thy greatest Friend.

Aristotle being demanded, What was the fruit of all his Study and Philosophy as to himself?

Answered, To do those things out of a natural Willingness that others do by Compulsion.

Let this truth be confessed and remain for ever. That they who are well instructed, easily become good men. In his Book *De Legibus*. And he gave sometimes this advice to his Scholars, That when they took notice of any thing bad, or of ill report which they beheld in others; That every one of them should ask himself this question, *Num. ego feci tale?* (i. e.) Have not I done the like?

And *Tully* tells us, That nothing can be well taught without example.

And the Ancient *Pythagoreans* (as a worthy Divine hath observed) were wont when any Person forsook their School, to set a Coffin in the place where he used to sit, and then to make a solemn Funeral for him; be-

wailing him with Tears, as one that was really dead.

Tully saith, Every Creature hath its proper Perfection. The proper Perfection of the Mind is Reason; the proper Perfection of Reason is Virtue; and the proper Perfection of Virtue is Integrity.

'Tis not enough to remember (saith *Seneca*) and to understand, unless we do what we know.

The *Pythagoreans* made the chief end of moral Philosophy, to be the curing of the Soul of its sick diseased Passions; and to bring it to a healthy Complexion and an athletick sound Constitution w^{ch} consisted in vertuous Actions.

There are some Writings (saith *Seneca*) that stir up some generous Resolutions, and do as it were inspire a man with a new Soul; they display the Blessings of a happy Life, and possess me at the same time with Admiration and with hope.

And nothing (saith he) is more unworthy and dishonourable, than for a man to live to a great Age; and yet hath no other fruit of his Life to shew; but only his living long in the World.

Concerning God, and the Knowledge and Love of him.

Tully, calls him *Optimus Maximus*, God the best and chiefest being.

And *Seneca* saith, the Knowledge of God is the most excellent Knowledge: he is the most excellent object, and therefore the Knowledge of him must needs be so; for all Science is valuable according to the objects thereof; where the one is worthy and excellent the other is so too; where the one is mean and worthless, the other is not valuable or regardable; and hence it is, that even in this World, the knowledge of God surpasses all other Knowledge whatsoever it be. Take away th's inestimable good, and life it self is not worth the Labour and Care of it. *O Quanta res est homo, nisi supra humana se erexerit.* (i. e.) O what a wretched and contemptible thing is man when he doth not advance and raise up his mind above humane Affairs? And again. *Quid infelicius Amaro-esso, et non Dei* (i. e.) What greater Unhappiness can possibly befall any man, than to be a lover, and not of God? And

(37)
And *Plato* tells us, That Love was the Ornament of all, both of the Gods and Men.

The Dominions of the Soul above are boundless; this very Contemplation gives us force, Liberty and Nourishment, and the mind is there at home; and it hath this Argument of its Divinity, that it takes delight in what is Divine ——— There it is that it learns the end of its proper being; the Knowledge of God ——— By the help of Philosophy, the soul gives the slip to the Body and refresheth it self in Heaven.

Wealth, honour and favour, may come upon a man by Chance; nay may be cast upon him without so much as looking after, but Vertue is the work of Industry and Labour; and certainly it is worth the while, to purchase that good which brings all other along with it.

Good Lord, think I (saith *Seneca*) if men would but exercise their brains, as they do their Bodies, and take as much pains for Vertue, as they do for Pleasure?

Faith Justice Piety, Fortitude, Prudence, are venerable, and only the Possession of Good men; but a plentiful Estate, a brawny Arm, and a firm Body are many times the portion of the wicked; the Vertue we commend is high and illustrious, not that 'tis a Happiness only to be free from evil, but because it dignifies and enlargeth the mind, because it prepares it for the Knowledge of heavenly things; and makes it capable even of conversing with God himself.

All men (saith he) seek for Comfort and Satisfaction and Joy, but yet are ignorant, and know not whence that Satisfaction and Joy that is durable and lasting, ariseth.

Fools that we are, what would we be at? that have neither wit enough to advise our selves, or to take counsel of others. Is it pleasure we seek? God hath provided pleasures for us in Heaven: If it be pleasure in this World that we covet, why do we not give it our selves in the Blessing of a well composed and vertuous mind? (O the admirable Divinity of a *Heaven*.)

That's a pleasure (saith he) substantial, sincere, unchangeable, and untainted, whereas the Enjoyments of

he Flesh are weak and short liv'd, only varnish'd over
 — both afraid and ashamed of the light.

Pleasure is mean, servile, transitory, tiresome, sickly,
 the good of the Belly, and only the felicity of Brutes.

And accordingly *Peregrinus* of *Athens* used to say, That
 a wise man would not sin although the Gods should never
 know it.

The pleasures of the vulgar (saith *Seneca*) are un-
 grounded, thin and superficial, but the other are solid and
 eternal; and the most miserable of all Mortals, are they
 that deliver themselves up to their Palates or their Lusts.

He that subdues his carnal Lusts, shall easily keep him-
 self untainted with any other. So that Reason doth not
 encounter this or that Vice by it self; but beats down
 all at a blow.

The Joy of a wise man (saith he) stands firm without
 Interruption, in all places, at all times, and in all Con-
 ditions; his thoughts are chearful and quiet.

For indeed there is not any greater effect of true
 Wisdom, than the equality and evenness of our Joy, and
 accordingly it was observed by *Xantippe*, *Socrates* his Wife,
 That he always returned home with the same calm tem-
 per of mind as he went out with.

Of Justice, Honesty and Integrity.

Justice and Prudence in Conjunction (saith *Tully*)
 will give a man what Credit he pleaseth; but taking
 them apart, Justice even without Wisdom, may do very
 much, but Wisdom without Justice is nothing worth.
 Justice may beget Confidence without Wisdom; but
 Wisdom can do nothing without Justice.

And *Plato* defined Vertue to be the Harmony of the
 Soul.

And honest *Socrates* will tell us, That Simplicity and
 Truth is a great and wise thing; but Cunning and De-
 ceit is a mean and foolish thing. And that the just
 man and the happy man are all one.

And other Heathens tell us, That where Fidelity is
 once abandoned, there Falshood and Perfidiousness takes
 place, which is branded with the highest Cheat in Hu-
 manity;

manity; and that in presenting him that is false and perfidious, we therein undertake the Cause of all mankind.

Now as to their saying, (saith Tully) that when a thing is very profitable, the advantage justifies it; though it were not honest otherwise: Let me tell you, that it must be so, and not be made so: For there is nothing profitable which is not honest, and it is not honest, because it is profitable; but it is profitable, because it is honest.

And he that defends an Injury, is next to him that commits it.

And take away the Opinion (saith he) of a mans Integrity, and the more crafty and subtle he is; by so much is he the more hateful and suspected.

It costs us (saith Seneca) a great deal of time and other mens ears, a great deal of trouble to purchase the Character of a learned man, wherefore I shall e'en content my self with the courser Title of an honest man.

He saith *O quantum mali est nimium subtilitas?* O what a great Evil and Mischief is too much Cunning?

It is not enough to be just where is honour to be got, but to continue so in defiance of infamy and danger.

Not only the chiefeft, but the only good consists in what is honest and vertuous.

The Graces of an honest Mind (saith he) will serve us upon the way, and make us happy at our Journeys end. A peaceful Conscience, honest thoughts, vertuous actions and an Indifference for casual Events, are Blessings without end, Satiety or Measure. There is no Chearfulness like the Resolution of a brave mind; that hath Fortune under his feet, he that can look Death in the face, and bid it welcome; open his door to Poverty, and bridle his Appetites; this is the man, whom Providence hath established in the Possession of inviolable delights.

It is clear (saith Tully) that whatsoever is done with a timorous, abject, mean, and broken mind, cannot be profitable, because it is flagitious, dishonourable, and shameful: as the Action of *Regulus* would have been; if he had rather consulted his own interest than that of the Publick.

Light

Light is not more inseparable from a Sun-beam, than Pleasure and Peace of Soul is from a State of Purity and Integrity, saith another.

Make it no longer a matter of dispute what are the marks and signs of a good man, but immediately set about it and endeavour to become such an one, saith *Antoninus*.

As to the Providence of God in the World.

Man is a feeble Creature, (saith *Seneca*) and impotent for his own defence in a thousand Cases that happen every day: It were therefore a most melancholy Condition of Life, if we were not under the shelter of a Providence; if we had no Patron, if there were not a supreme *Genius*, a higher nature continually solicitous for our Protection. — Nothing but childish Cowardice, could tempt a man to wish to live one day, if he were confident there were not such a thing as a Providence.

— This erects a mans mind, and fortifies his Spirits, this suffers him neither to fear, nor to wish for death; but enables him both to live patiently and die bravely.

Which was verified in honest *Socrates*, who resolutely told his Enemies, and his Judges; you may kill *Socrates*, but you cannot hurt him.

And *Seneca* saith, That the Consequent of the trust in a Providence, is the great Encouragement to all generous Enterprizes and Performances, &c.

Marcus Antoninus Philosophus saith, That he would not be willing to live one day in the World; if he thought there was not a God in it.

Epidetus saith, It is among our first Rudiments; that there is a God, and that his Providence is over all things. Know ye O men! (saith he) that every of you is committed to a certain diligent and excellent Keeper and Observer; such is every mans *Genius* appointed by God, so that thou art never alone.

Of the Sense of God, and of Religion and Vertue.

Plutarch saith, They that look upon *God*, as the chief Rewarder of good and evil, and fear him accordingly, are thereby freed from other perplexing fears. Such persons have more inward peace than others, who indulge themselves in their Vices, and dare to commit any Wickedness. Such a man hath a truly great and generous mind, who can resign himself up to *God's* Disposal. The greatest Liberty is to submit to the Laws of *God* our Sovereign.

Plato defines vertue to be the Harmony of the Soul.

And *Hierocles* saith, That Philosophy advanceth the Soul into the divine likeness.

And another Philosopher tells us, That the subduing our Wills to the Will of *God*; is indeed the Substance of all Religion, and that the highest and costliest Sacrifices were never prized like the Sincerity of an honest heart.

Imitate him (saith he) whom you worship.

And both *Plato* and *Epictetus* will have Mans great end to consist in following of *God*.

Every thing (saith *Antoninus*) is designed for some kind of work, Beasts and Plants the Sun and Stars, and what do you conceive your business to be? Sensual Pleasures. Bethink your self a little better; whether this be suitable to your natural Sentiments, to the Nobility of your mind, and those excellent Faculties with which you are endowed. Every mans chief end should be a Resemblance of *God* and being made like to the Deity.

And *Epictetus* further excellently, thus discourseth. If I had been (saith he) a Nightingale or a Swan, I should have imployed the time of my Life in such a way as is suitable to the Condition of those Creatures; But being made a Man capable of serving and worshipping that *God* from whom I had my Being, 'tis but reason that I should apply my self to this, as being my proper work and business. And therefore hereunto will I devote my self, as being the chief Employment to which I am designed, &c. and concludes it to be his duty wholly to devote himself to the praises and worship of that *God* who was the Author of his Being.

And

And *Hierocles* in *Carm. Aur.* hath this excellent passage. He there adviseth to second all our Endeavours with prayer to *God*, and then to be careful of pursuing our Prayers with Endeavours.

It is not granted to men that have been in an Error or Fault to see their mistake, until first they are very weary of it. *Brutus* in *Epist. ad Pergamen.*

Concerning Religious Worship and prayer to God.

Aristotle most excellently discourses, where he states that to be the most desirable proportion of all worldly Felicities and Enjoyments; which, is most consistent with mens devoting themselves to the business of Religion, and that to be either too much or too little, of Wealth or Honour or Power, &c. when men are hindered in their meditating upon *God*, or their worshipping of him.

And the Saying of *Pythagoras* (mentioned by *Tully* and *Plutarch*) was; We are never better than when we approach to *God*, when we (as *Tully* speaks,) *Rebus Divinis operam damus* (i. e.) are employed in the Duties of divine Worship.

The better sort of Heathens (as one tells us) said of Prayer; that it is our Conduſter unto *God*, brings us into his divine Light, sets us in his Presence, draws him to us by a divine perswasive Rhetorick, and powerful Sympathy with him; nay, knits and unites us unto the first Being, and moves his bountiful goodness to communicate all good things unto us; it being the opening of the Soul to *God*, that he may fill us.

And *Plato* tells us, That as well *Greeks* as *Barbarians*, at the rising and setting of the Sun and Moon, used Prostrations; and he resolveth, That all men who have the least degree of Wisdom and Sobriety, call upon *God*, when they begin to move towards any undertaking whether it be great or small.

And *Porphry* long after tells us, That all wise men in all Nations have been very diligent and frequent in Prayers, as that which is of mighty Importance.

We are inclosed (saith he) here in this Body, as in a Prison, like Children separated and at a great distance from

from their Parents, who ought to pray to the *Gods*, who are their true Parents, about their return to them; and who ever they are that do not thus pray to them, will find, that they are no better than Fatherless and Motherless Children, who will have none to take care of them, and be kind to them, when they are loosed from these Bodies; to which they are now chained.

There is a Form of Prayer as I have heard, of *Xenophon's*, viz. Grant us this day, things that thou knowest to be good for us, whether we ask them or ask them not; and turn evils from us though we ask them.

Aristotle at his death cries out to *God* thus, *O Ens Entium, miserere mei, (i. e.)* O thou great Being of all Beings, have mercy upon me.

Also it is said, That an ancient *Greek Poet*, used thus to express himself in his Prayer to *God*; Harken unto me, O Father, thou great Wonder of Mankind; who takes a special Care of an everlasting Soul.

The Nature of *God*, (saith *Tully*) may justly challenge the Worship of men, because of its superlative excellency, Blessedness and Eternity: For whatsoever excels hath upon that account a Veneration due to it, *God* is to be worshipp'd because of his excellent Majesty, and incomparable Nature.

And *Seneca* cites this Passage out of *Aristotle*; men (saith he) are never more concerned, than when they have to do about *God*; we should enter into the Temples with a humble and a composed demeanour, when we approach to Sacrifice; it should be with all imaginable Expressions of Reverence and Modesty in our Countenance and Carriage.

And accordingly in the entrance upon the Worship of the *Gods*, they cried out, *O procul abstin Prophanis!* Let all Prophaneness be avoided and not come near. And they had that Admonition in their Worship, *Horace*, (i. e.) be intent upon, and mind what you are about.

Seneca saith, He only can truly worship *God*, who knows him; That the first step unto divine Worship, is to believe the being of *God*, and then to demean our selves towards him suitably to the greatness of his Majesty. Would you render him propitious to you, endea-

your to be good, (saith he.) That Man doth only truly worship *God*, who labours to be like him.

And *Maximus Tyrius* (discourſing concerning thoſe diſerſe Solemnities wherewith ſeveral Nations did honour their *Gods*) ſaith, he would be loth by denying any of thoſe to derogate from the honour of the *Deity*; but men ſhould chiefly labour to have him in their minds, they ſhould principally endeavour to know him and to love him.

Eusebius (as a Divine tells us.) hath quoted *Menander* a Greek Poet, viz. In vain (saith he) do men endeavour to make the *Gods* propitious, by their costly Sacrifices; If they would have the divine Favour, let them love and adore *God* in their hearts: be juſt and holy in their Converſations.

If true Worſhip of *God* did conſiſt (ſaith *Perſius*) only in costly Sacrifices, then ſuch alone as were rich could be Religious; whereas *God* is more ready to accept the meanest Offering from a Perſon of a juſt, worthy and generous mind, who doth truly love and devote himſelf to him, than the moſt pompous, costly Sacrifices from others. Give *God*, ſaith he,

*Resolved Right, pure Thoughts, a Mind rais'd high.
A Soul engrav'd with noble Honesty.*

If one (ſaith *Seneca*) could but ſee the mind of a good Man, as it is illuſtrated with Vertue, the Beauty and Majeſty of it, (which is a dignity not ſo much as to be thought of without Love or Veneration) would not a Man bleſs himſelf at the Sight of ſuch an Object, as at the Encounter of ſome ſupernatural Power? — It is by an Impreſſion of Nature, that all men have a Reverence for Vertue — Men are only vicious for the profit of Villainy, for at the ſame time they commit it they condemn it.

No wonder then the Heathen *Xenophon* tells us, That there is no fairer Poſſeſſion in all the World, than Vertue and Goodneſs.

And that wiſe *Tully* thus judges, That he is miſtaken who thinks any Diſcommodity, either of Body or Eſtate to be ſorer than the Vices of the Mind.

And

And *Pharab* telleth us of a People, who did use upon Festival days, to present unto their Sons certain drunken Slaves; that by the view of that Vice of Drunkennells, they might learn to avoid it.

Riches (saith *Aristotle*) make men haughty and insolent.

And farther, (*Seneca* saith) God could not traduce these things of the World which men so much desire more, than by taking them from the best of Men, and giving them to the worst.

As to the Patient bearing the Evils and Troubles of this Life.

It is the natural Property of Vertue to make a man serene and chearful (saith *Seneca*.)

And farther he thus discourseth, That Man must needs be unjust and unequal, who doth not think fit to leave to God the Giver unto the Liberty of his own Gift, to resume it again when he pleaseth.

Epictetus saith, In all those Conditions which seem hard and grievous unto me, I do thus dispose my self. I consider they come from God, and I do endeavour not meerly to submit, but to assent to him in his Dealings, not only out of necessity, but out of choice. Let a Man in Affliction think that nothing comes to pass but what ought to be; and let him (saith he) not take upon him to reprehend Providence; 'tis best for a Man to bear what he cannot mend, and to follow God (by whom all Events are disposed) without murmuring. Let us (saith he) bespeak God as *Clethes* did; Let the great Governour of the World lead me into what Condition he pleaseth; I am most ready to follow him, or suppose I should find Reluctancy against his Dealings with me, yet I will still follow him though it be Sighing, and suffer that as an evil wretched man, which I ought to bear as a good Man with Patience and Submission. — It becomes Men to speak and live up to this Principle. He only is a truly generous Man, who doth thus resign up himself to God, and on the contrary, he is a little Wretch, of a degenerate mind who struggles

against him, having a hard opinion of the Government of the World, and thinks it fitter to mend God than himself.

One man (saith *Seneca*) values his Peace above his Honour; another his Honour above his Safety; and not a few there are (that provided they may serve their Bodies) never care what becomes of their Souls.

We are beset with dangers, and therefore a wise Man should have his Vertues in Readiness to encounter them; whether Poverty, loss of Friends, Pain, Sickness or the like, he still maintains his Post. Whereas, a Fool is surprized at every thing. 'Tis bitter to be forced to any thing; but things are easie when complied with. It is much easier (saith he) to check our Passions in the beginning, than to stop them in their Course. There is nothing so hard but Custom makes it easie to us.

And elsewhere, he saith that Anger is but short Madness. There is no surer Argument of a great Mind, than not to be transported to Anger by any Accident. The Clouds and the Tempests are formed below, but all above is quiet and serene, which is the Emblem of a Brave Man, that suppresses all Provocations, and lives within himself, modest, venerable and composed. ——— It is of all Passions the most powerful. ——— There is not any Mortal that lives free from the danger of it. ——— Nay the learnedst, and Men otherwise of exemplary Sobriety are infected with it, and it is so potent a Passion, that *Socrates* durst not trust himself with it. Sirrah, (says he unto his Man) now would I beat thee if I were not angry with thee. Nor is it fit (saith *Seneca*) that a Servant should be in his power, that is not his own Master. This Passion doth not solicit and mislead us like other Passions, but it runs away with us by force, and hurries us on with an irresistible Tempest, as well to our own as others Ruine.

As to rash Judging.

It is a good Caution (saith *Seneca*) not to believe any thing till we are very certain of it, for many probable things prove false, and a short time will make Evidence

dence of the undoubted Truth. — Without much Candour and Simplicity and making the best of every thing, there is no living in Society with Mankind. — We should chide our selves where we are overcredulous. — No man is so circumspect, so considerate; or so fearful of offending, but he hath much to answer for. — The wisest of all Mortals have their Failings, and no Man living is without the same excuse. — We are all obliged in Humanity to bear one with another; The great Lesson of Mankind, as well in this as in all other Cases is, To do as he would be done by.

As to Friendship and Society.

The love of Society is natural (saith *Seneca*) but the Choice of our Company is matter of Virtue:

But we must leave the Crowd if we would be happy.

Est Solatium vita cui pedus aperius. (saith another) (i. e.) It is the Solace or Comfort of Life, to have a faithful Friend, to whom thou may'st open thy mind.

There is a great Difference in Bodies, and there are as great Diversities, and Varieties in our minds (saith *Tully*) who further adds, That *Socrates*, among the Greeks was a gentle and a pleasant Companion; A Wit that lay much upon innocent Rallery, and had an excellent Faculty of speaking his mind, under an agreeable disguise.

All appetites (saith *Seneca*) have their proper Objects, and in the Knowledge and Fruition of them they find their Content and Satisfaction, and in the absence of them they find Misery and Torment. — Men have an Appetite and Inclination to a sociable Life, and therefore in the Company and Society of seconds they find Pleasure and Repose. Noble Examples stir us up to noble Actions — but ill Example, Pleasure, Ease, are no doubt (saith he) great Corruptors of Manners. — As an ill Air may endanger a good Constitution, so may a place of ill Example endanger a good Man. Great Examples give both Authority and Excuse to Wickedness.

'Tis Philosophy that gives us a Veneration for God, a Charity to our Neighbour, that teaches our duty to Heaven; and exhorts us to an Agreement one with another.

The wise *Cato* hath observed, *Nihil agendo, male agere discis, (i. e.)* by Idleness or doing nothing, you will most certainly learn to do ill, for our busie mind like nature will admit of no vacuum.

Concerning evil Habits,

Both *Aristotle* and *Galen* say, Custom is an ascitious nature. And *Galen* saith, A habit in any thing is a lasting, and hardly dissolvable Disposition; long use and exercise at last becomes Nature.

So that (saith another) much of our Impotency to Good, is derived upon us by Familiarity with Sin.

And *Seneca* saith, there is nothing so hard but Custom makes it easie to us.

And *Fully* saith, So great is the Infection of evil Custom, that the seeds of Vertue communicated to us by nature are choaked by it, and Vices contrary thereto are begotten, whereupon arose that Saying, *Vincere Consuetudinem est dura Pugna*. It is a hard and difficult Contest, to conquer a Habit and Custom. But however, it is as true a Saying, *Solus Amor nescit difficultates, (i. e.)* Only Love knows no Difficulties.

Concerning Atheism and Irreligion.

Plutarch styles Irreligion to be a kind of Stupor and Madnesse: whereby men are deprived of their Senses: And he asserts it to be a very improper thing to ascribe true Reason to those who do not acknowledge and adore the Deity.

Fully saith, *Esse Deos qui negat, vix eum sana memis existimem (i. e.)* I can hardly think that Man to be in his right mind who is an Atheist and destitute of Religion: And he further proceeds, Why should any stile such a one a Man, who by what he sees in the World, is not convinced of a Deity and a Providence, and of that

A toration

Adoration he owes to the Deity? And he calls Atheists, *Hostes humani generis*, the great Enemies of Mankind. And saith, That among all the living Creatures that are in the World, there is none but Man that hath any Notion of a Deity; and amongst Mankind, there is no Nation so wild and barbarous but pretends to some Religion.

And the *Satyrist* speaking of Religion and a Sense of Divine things: 'Tis this (saith he) that distinguishes us from brut Creatures, that we have Souls capable of Divine Impressions.

And as to Prophaneness, neglect and contempt of God and Religion, *Seneca* thus discourseth; That several Countries do appoint several Punishments for the Violation of Religion, but every Country appoints some, and it doth not any where escape unpunished.

And *Plato* would have it punished Capitally, as being a thing of most pernicious Consequence to Government.

And *Tully* ascribes all the good Fortune of the *Romans* to their Piety and Devotion.

As to common Swearing.

Tully saith, Seeing that an Oath does call down God for Witness, and propose him for Umpire and Voucher of the things it saith; therefore to induce God in humane Affairs upon small and slight accounts, doth imply Contempt of him, wherefore we ought wholly to shun Swearing, except upon Occasions of the highest Necessity.

And to swear at all (saith another Heathen) except where it is necessary, does not suit with a wise man.

Socrates saith, Reverence an Oath.

But *Hendrix* saith, I advise principally that men do not easily swear at all (*i. e.*) in light and small matters.

As to Government of Nations and Countries.

Plutarch styles Religion to be the Cement of all Communities, and the chief Basis of all Legislative Power; and that 'tis much more easie to build a City in the open

Air without any ground to found it upon, than to establish Government without Religion.

Plato said that vertuous, honest and good men, are the Pillars and Support, the Preservers of the World.

Take away, saith *Tully*, the awe of Religion, and all that Fidelity and Justice so necessary for the keeping up of humane Society must perish with it.

Menander saith, The King is a living Image of God.

Dierogenes the *Pythagorean* saith, That God hath given a Prince his Dominion, and that the King having a Power uncontrollable, and being himself a living Law, is the Figure of God among men.

And with *Homer* the Prince of Poets, doth *Plato* the Prince of Philosophers agree; (as *Bishop usher* tells us) That the Regal Office is a Divine good among Men, and makes his King as it were a God among Men.

Pliny telleth the Emperour *Trajan*, That God gave him to be his Substitute towards all Mankind.

And *Plutarch* out of *Plato*, preferreth a Monarchy before all other Governments.

Marcus Aurelius, saith, Of a free Monarchy none may be Judge but God.

Plutarch setteth this down as a chief Point of that natural Skill *Philopomen* had in Government; That he did not only rule according to the Laws, but over-ruled the Laws themselves, when he found it conduce to the weal of the Publick.

And most excellent, for the supporting of just Government, is that saying of *Tacitus* the Roman Historian, *Bonos Principes expetere debemus, qualescumque pati, &c.* (i. e.) That Subjects ought to desire and pray for good Princes, yet to bear with the bad, as they do with dry and unseasonable Seasons of the Year, and as they bear with Patience, Storms and Tempests, and all other the evils of this Life.

And *Tully* says, I prefer an unjust Peace before a most just War.

It is a very hard matter (saith *Tully*) for a Man to observe the Tenor of true Equity (which peculiarly belongs to Justice) in the inordinate appetite of Superiority and Dominion, nothing can be honest, but what is just, and therefore

therefore it was notably said by *Plato*. As that Knowledge which is divided from Justice, is rather Craft than Wisdom, So that Courage which is bold and adventurous is rather Temerity and Fool-hardiness, than Valour, if it be carried on by Passion and Interest rather than for a common Good: Wherefore (saith *Tully*) all men of Valour, and great Undertakings, should be likewise Men of Goodness, Simplicity, Candor, and Friends of Truth: which are all inseparable from Justice. But the mischief is, that this Tumor and Elation of Mind, breaks out many times into a pertinacy, and an ambitious desire of Rule. — No Man can be said to be truly Heroick, that depends for his Reputation upon the Opinion of the Multitude.

And *Tully* (speaking of the Greek verses of *Euripides*, intimating that a Man might for a Crown be unjust) saith, It was a Lewd and horrible thing done of him to make that the Exception of a Crime, which of all Crimes, is itself the most abominable.

But we need not wonder at the strange Opinions of Men in our Times. When *Aristotle* hath told us in his Metaphysics, we embrace (saith he) Opinions because of their Affinity to the Complexion of our minds, and the Agreeableness to our Lives and Manners.

Plutarch tells us how the tail of the Serpent rebelled against the head, because it did guide the whole Body, and drew the tail after it whithersoever it would; therefore the head yielded that the tail should rule, but then it being small and wanting Eyes, drew the whole Body Head and all, through such straight Passages and Holes and Thickets, that it soon brought the Serpent to Confusion.

And *Titus Livius* tells us, That when the People of Rome made a seditious Combination to rebel against their Governors, *Menenius Agrippa* went unto them, and said, That on a time, all the Members conspired against the Stomach, and alledged that he devoured with Ease and Pleasure what they purchased with great Labour and Pains; And therefore the Feet would walk no more; the Hands would work no more, the Tongue would plead no more, and so within a little while the long fasting of the

the Stomach and want of Meat, made weak Knees and feeble Hands, dimm Eyes and a faltering Tongue and a heavy Heart; thereupon, perceiving presently their former Folly, they were glad to be reconciled to the Stomach again, which seasonable and wise Discourse reconciled the People to their Governors.

A Prince is liable to be judged by none but God, saith Dion.

And Horace saith to this purpose,

Kings rule their Subjects, God alone

Awakes these dread Sovereigns in their Throne.

Seneca speaks, That Nation or People that God intends to destroy, he first infatuates.

Tully saith, 'Tis the same thing, whether a Man wills before to have any thing done, or rejoices in it when 'tis done: He is (saith he) as guilty that applauds, as he that persuades to it.

It was Seneca's prognostick of the Monarchy that had been founded by Caesar; That the denying of Obedience to it would prove the undoing thereof; for such an Accident as this (saith he) will be the Bane of the Roman Peace; it will bring the Fortunes of so great a People unto utter ruine.

As long as it knoweth how to endure the Reins, it will be safe: which if at any time it shall break, or when shaken off, shall not suffer to be put on again. This high Empire will fall in pieces, and the Dominion of this City will expire together with her Obedience.

The afflicted States of Kings, saith Tully, do easily draw the helps of many unto pity, and especially of them who are either Kings themselves, or do live in a Kingdom; the Regal name being by them esteemed to be great and good.

The Sense of the Heathens, as to the future State of Re-birth, and Transmigration of the Soul, is thus expressed.

First, As to their Elysium, it was a resolute Answer of *Achilles* an excellent *Gymnosophist*, to *Alexander*, when he threatened him with Death; viz. That he did not fear

fear Death, but rather with it, in that it was a Change into a more happy State.

And it was the Answer of the Oracle to *Amelius* (enquiring what was become of *Polinius's* Soul) That he was gone to *Pythagoras*, *Socrates*, and *Plato*, and as many as had born a part in the Quire of heavenly Love.

Lucan saith, *Viduosque Deicelant ut vivere durent*

Felix esse mori: — in Doctor Brown's English thus.

We are all deluded, vainly searching ways,

To make us happy by the length of days;

For cunningly to make's protract this Breath,

The Gods conceal the happiness of Death.

And the Sense herein, of *Antiphanes* a Heathen Poet, the learned *Grotius* gives us, which is thus rendered in English by the Translator.

Lament your Friends with Sorrow moderate,

They are not lost, but gone before, where Fate

Disposeth all: and we in order must;

One after one be turn'd to the same dust;

We meet at the same Inn, by several ways,

And in another World shall see new days.

And as to their *Tartarus* or *Hell*, *Virgil* having begun to relate some of the infernal Torments, passes over the rest in silence, because of their multitude, declaring that though he had one hundred Mouths, and as many Tongues, and a Voice of Iron, yet should he not be able to recite so much as their Names.

I shall draw to a Conclusion and make use of the words of a late worthy Author; That indeed Moral Vertues were never so establish'd by the Light of Reason as they are by the Laws of the Gospel, and our Obedience endeared to us by nobler Promises than the Pagan Philosophy were ever made acquainted with, and these Promises attended with all the Motives of Credibility; and likewise enforced under severer Penalties than either *Virgil* or *Homer* in all their Romantick Description of *Elysium* or *Tartarus*, ever dreamt of. Nor is there in all the Ethicks of the *Grecians* or *Romans*, such an Inducement and incentive to practical Obedience, as the Incarnation of the Son of God, That God so loved the World, that he gave his only begotten Son to die for us, that we might not perish but

but have eternal Life; nor such a matchless Pattern of universal Vertue, as the Life of the ever blessed *Jesus* sets before us. So that upon the whole, we Christians that have the Light of the Gospel, the sacred Writings of the Old and New Testament, are more inexcusable in our Failures, and criminal in our Miscalriages, than those that lived under the Conduct of meer Reason, were. And to which let me adjoin that notable Saying of *Salvian*, viz. After what manner is *Jesus Christ* at this day honoured among us Christians, when the being his faithful Disciples, is an Occasion to make one less esteemed of men! How can the Corruption of the World come to any greater Extremity than to hold Religion for a mean and dishonourable thing; when on the contrary 'tis Religion only that truly deserves Honour and Regard, and to which all Divine and Humane Laws have ever given great Respect and Deference; yea so far, that the very feigned Deities of the Heathens were thought worthy of Gold and Silver Temples, when even the true God (who gives all Beauty and Lustre to Gold and Silver and precious Stones) is scarcely honoured by us within Stone Walls. Alas! as another Author tells us, The great Wisdom of many in our times consisteth only in getting Money (the grand Antichrist of the World) which in the very Letter of the Text, they exalt above God and Religion.

But a wise man (saith *Seneca*) studies rather to fill his Mind than his Coffers.

And may I conclude with these serious Cautions of *Seneca* and *Virgil*.

That Kingdom (saith *Seneca*) is in an unstable and tottering Condition, where Impudence abounds, and where is no regard of Religion, Justice, Fidelity and Integrity. *Discite Justitiam moniti, Et non temnere Divos*, saith *Virgil*.

Be admonished and learn Righteousness, and cease to contemn God and Religion any more.

ERRATA.

Page 37. l. 3. r: (saith *Seneca*.) p. 39 l. 1. for *presum-*
ing, r. prosecuting. p. 41. dele the 10th line.

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